True Bedu coffee is strong, devoid of milk or sugar but flavoured with herbs; and its consumption is the occasion of much social activity—the rounding off of the day, and an opportunity for discussion, and the reception of guests. For the Badawin, if not for city dwellers, coffee is truly the 'wine of Islam', and the equipment of all Badawin households includes at least one carpet, which is spread before the hearth, a mortar, and coffee pots and cups. A few cooking pots, and one or two large trays and bowls for communal eating make up the remainder of the culinary equipment.

Clothing of the Badawin is simple. A long robe of thick material is the principal, sometimes in fact the only, garment. In winter a waterproof cloak of woven camel hair is worn. A voluminous headcloth, held in place by a rope or band, is wound round the head so as to give protection to the face and neck, and rawhide, heelless sandals are worn on the feet.

Water is usually too precious for much washing[1]—indeed, the Koran permits the ceremonial use of sand in the daily ablutions which are enjoined on all Moslems—and animal urine is frequently used as a substitute. Badawin food is monotonous and scanty. Most important are milk products: curds, buttermilk, various kinds of cheese—of which *labné*, a kind of cream cheese, is the most widespread—and *semné*, or butter. In addition, wheat, barley, and occasionally a little rice are obtained by barter, blackmail, or brigandage from agriculturalists, or else grown very sporadically by the nomads themselves.[2] Small amounts of dried fruit, usually dates, are also eaten. Meat is provided only as a great luxury, since animals themselves are in effect a kind of fixed capital—owners must live from the yield, not upon the animal itself. Apart, then, from occasions of high festival, when special slaughtering takes place, only those animals that die naturally are eaten.

Meals are served first to the older men of the tent, each man using his dagger as a knife, and fingers as a fork,[3] after which, when they are satisfied, it is the turn of the younger men and boys. Later still come the women, and finally the girls—the sexes never intermingling during meals. On occasion when supplies are plentiful, the Badawin

[1] It has been said of a present-day camp in Wahhabi ruler of Arabia that all adult members have at least once in their lifetime been forced to exist on water taken from the bump of a camel.

[2] Patches of ground are roughly sown with grain, and later in the year returned to harvest the crop.

[3] As far as possible, use of the left hand is avoided in polite Arab society—this hand is employed for menial and unpleasant tasks.

*166 supplemental source of livelihood. The tribesmen stay on
361 their fields only to harvest and then to sow next year's
241 crop. Then they migrate with their flocks in search of pastures. But they soon realize the drawbacks of primitive shepherd

a. the grain will be eaten by birds and insects before it takes root

b. neighbors will graze their herds on the fields. Sooner or later the sentor militaries come to the conclusion that it will pay him to remain nearer his land.

*166 c. The decision to remain close to the cultivated land
241 begins the first real change in the nomad's mode of living

a. the radius of migration must be reduced

b. the restriction of movement, in turn, makes it necessary to reduce the number of livestock in proportion to the growing areas within the limited wandering orbit.

c. the fewer the animals, the greater the dependence of the tribe on cultivation.

*166 As this phase the nomads still live in tents. But in
178 raising crops, they adopt more and more the methods of the sedentary neighbors.

●437 In the feeding of the surplus grain the behavior of the

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nomads is uncommonly. As the tribe is getting out to 437 ●
move right after harvest time, the surplus crop must
be sold when the price of grain is at its lowest.

5. The nomads soon realize that it would be more profitable 166X
to store the surplus and wait until he can get good 178
prices for it. They hire builders to erect store-houses 251
for them. These are placed in charge of watchmen engaged
from the nearest village.

The disadvantages of this procedure become soon apparent:

a. the hired guards may not be honest

b. a raid may occur during the absence of the tribe.
The watchmen would not risk their lives to defend
somebody-else's property.

The nomad resolves the inevitable condition that he must
keep his hand all the time next to his storehouse in order
to protect his possessions.

6. As the nomad remains in the same place all the time, he 166X
sees no point in putting up with the discomforts of life 178
in a tent. When he builds and occupies a house, the
transition is completed.

The evolutionary process of transformation is not always
the same. Kirkbride only describes its external aspects, but
it must be realized that the conservative Bedouin clings
tenaciously to his tribal traditions which he will not give

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins MJ4

443 stallions from various Bedouin tribes in the Euphrates.

Their kind is found everywhere in Arabia, Egypt, Syria, and Iraq. Almost invariably the *Akhayl* hail from Anayza and Buraida, two large oasis-towns of Kasim in the heart of Arabia.

●[437] During spring they travel among the nomad Arabs and barter rice, coffee, sugar, arms, munitions, and gold [493 177] for camels and colts. Bedouins have only begun to sell mares since the arrival of the automobile, which has displaced the horse for raiding purposes.

These traders travel unmolested throughout Arabia and they pay the *sheykh* of the tribe from which they purchase animals a small sum for the privilege of pursuing their business. Each trader has his own special tribe which he visits every year.

721 On the second day, when we came on some rain water left in the rocky hollows of a *wadi*, we decided to rest awhile and let our mares drink their fill. We had hardly dismounted when two strange Bedouins on horseback suddenly appeared. Ali jumped on his mare's back at once, and deserting me and our animals, galloped away in the opposite direction from which the Bedouins had come, obviously seeking cover.

"A *ghazu!*" he yelled, as he rode away.

The two strange Bedouins were armed. They were obviously not traders, as Ali had immediately perceived. More horsemen appeared and they began to fire at Ali and myself. My "Powerful" protector, ducking low over [291] his horse's neck, made a comical picture. The hostile Bedouins were Fid'an, as I knew from their striped shepherd's cloaks. To defend ourselves was useless, as we

4-[The Akhayl or camel and horse traders--Analyst]

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Principles of Camel Law

This method of friendly recovery of a man's camel is known as the *Sauq wa Qaud* system, a sort of family arrangement for the recovery of animals by mutual consent and without quarrelling over the matter. This system has the advantage of keeping Government officials out of the business, which from the Badawin point of view is always desirable. It is commonly practised in areas where Government writ does not run, and where one tribe is paramount under a strong shaikh who can enforce his will (example, the southern desert area of Iraq in Turkish times).

The system is open to variation according to circumstances, also to special arrangements between tribes, etc. So-called desert law is rarely a hard-and-fast thing. Many are the arbitrators who vary it slightly, or try to arrange a compromise in difficult or protracted cases. In most cases, however, precedent has a great deal to do with settling difficult problems, and so we have the *Ahl al khibrah* or experts, versed in legal precedent and able to state how difficult cases were formerly settled. These wiseacres have much to do with the interpretation of desert law. Nevertheless the two main principles of *'urufs* remain fixed:

(*a*) A camel taken in war or retaken in war by a friend of the original owner is surrendered without compensation, if the custom of *'urufs* exists. There is no selling.

(*b*) No camel bought for money can possibly be taken back by the original owner without compensation, even if the original owner be of the same tribe as the purchaser. There is only one exception, namely, if the original owner can prove that the buyer when he purchased the animal was aware that it had been stolen from a man of a friendly tribe. Thus if the 'Awazim bought Diyahin raided camels from Ibn Shuqair the day after his raid on the Diyahin near Kuwait in 1918, the latter could recover their camels from the 'Awazim without compensation. In no other case can anyone retake a purchased animal and leave the purchaser a loser. All sales must be undone, back to the original theft.

13: Theiger T-3 (ex. 1948) 1950 Mil Saudi Arabia
Bedouin Mo

181 thoroughbreds. No race prizes lineage higher, yet they are the most
554 democratic people in the world and the most individualistic. Among
177 them there is real equality. To certain families, by virtue of their descent,
577 they accord certain privileges, but as a courtesy, not as a right, and Badu
sheikhs command respect only as long as they merit it. The traditional
Arab way of life, fast vanishing to-day in contact with the West, owed
much to Badu concepts, for the villagers and townsmen of Arabia, who
form by far the greater part of her population, live close to the desert and
were profoundly affected by it until motor-cars and aeroplanes removed
for ever the need for camel journeys. Most of them are, indeed, of Badu
origin, for the desert tides have always stranded the weak and broken
upon the fringes of the Sowa. Everywhere the Arabs have, at all times,
judged honour and chivalry and hospitality by the standards of the tribes-
men. Their love of liberty, their freedom from prejudice of class and
caste, and their enthusiasm for poetry have come to them from the desert.

157 It is impossible to assess the character of the Badu, for among no other
577 race have so many contradictory qualities been fused together. I myself
81 have witnessed their courage and self-reliance, their endurance and pride
of race, and I remember their patience, generosity, and unselfishness. But
often I have been exasperated by their avarice and wearied by their endless
[135] importunities. No Badu thinks it shame to beg, and usually he will look
disparagingly at the gift which he has received and grumble, "Is this all
[137] that you are going to give me?" Grasping and avaricious, they will talk
unceasingly of money and argue heatedly for days about a dollar, then
they will slaughter a camel worth 150 dollars to feed a stranger. Loyal to
each other, they are yet without regard for human life and will knife an
unarmed herdsboy with a jest. Cheerful and easily amused, they are
generally good-tempered, though passionate when roused and quick to
resent an injury.

166 I have often wondered as I rode across the desert what the future, and
even the immediate future, holds for my companions and their kinsmen.
The discovery of oil on the Persian Gulf is going to affect them pro-
foundly and make it impossible for them to continue in their old ways,
even if they would. I think myself that the oilfields will empty the desert.
This movement of tribes from the Yemen and the Hadhramaut towards
the north and the north-east is a movement which has been going on for
thousands of years. It probably started even before the great migration of
the Qahtan tribes, when, overwhelmed by calamity in their homes round
Marib, some of them pushed across the deserts and occupied Oman. In
recent years tribes such as the Awamir, Rashid, and Manahil have left
their homelands in the steppes to the north-east of the Hadhramaut and
moved out into the sands to escape from the incursions of more powerful
166 tribes pressing on them from the west. Having accustomed themselves to
177 life in the sands, they have penetrated ever further and further into the
Empty Quarter. In the past twenty or thirty years as conditions have
become more settled in the north, due to the extension of Ibn Saud's
influence over the powerful Murra tribe, they have grazed their herds
round the Liwa oasis and in the sands near the Trucial Coast. Now the
money to be earned on the oilfields along the Gulf is drawing the Badu